hand, constantly feeling, lies on the buttocks of the woman in labor. 847
Her hand follows the forward movement of the child's head across the coccyx to the perineum and on to the vaginal opening. As soon as her right hand, which is between the legs of the prone woman, feels that the head is coming through, she has the woman bear down as hard as she can at the next pain.

Once the head is out, they do not wait for more labor, but draw the child out, taking it by the chin.

The only definite interference in the delivery which they attempt 845
is enlarging the vaginal opening if the child is not delivered after strong labor-pains. First they try to enlarge it sideways. If that does not help, they stretch it lengthwise. In one case four women are supposed to have had their fingers in the vulva. If this stretching is not successful, then the perineum is deliberately torn, often up to the anus, to make room. No attempt is made to heal such a tear, because, as a Hottentot woman explained to me as an obvious fact, the path of the next child would be blocked.

All the motions of the hands are done under the skin blanket which 849
covers the woman in labor. During the delivery she is given soup to strengthen her. Assistance at birth is exclusively the domain of women, whether old or young, mothers or not.

Here and there they vaguely connect the east wind with the labor of [921]
a woman. When the east wind blows, one can sometimes hear the question: "Which woman has delivered today?"

[220] Cutting the umbilical cord is done without delay. The cord is tied approximately in the middle with sinew or bast from a thorn tree and then the long end thread is fastened to the left leg of the mother to prevent the cord from slipping back. Sometimes they tie the thread to a pole. Right behind the place where it is tied the cord is cut, leaving the knot on the mother's end of the cord. A span's width from the navel of the child (they measure between their spread thumb and middle finger), [804]
the cord is tied again and cut. The mother is given some of the blood that drips from the cut, if she is bleeding too heavily.

The old woman who had charge of the delivery cuts the cord. She [791]
is also the only one who is paid. The usual payment was two goats for a boy and one for a girl.

They do not differentiate between dead children and seemingly [787]
dead ones and do not know any methods for resuscitation. Prophetic gifts are ascribed to children who are born with a "helmet," //ga-haras (lateral clicking sound), our good luck caul.